

REPORT OF NATIVE PAPERS

FOR THE

Week ending the 9th June 1883.

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LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Monthly.</i>				
1	"Bhārat Shramajivī"	Calcutta	2,100	
<i>Fortnightly.</i>				
2	"Bhārat Hitaishī"	Burrisal ... ..	.....
3	"Sansodhini"	Chittagong	600	20th May 1883.
4	"Purva Pratidhwani"	Ditto ... ..	.....
5	"Tripurā Vārtāvaha"	Comillah ... ..	.....	1st fortnight of Bysakh, 1290 B. S.
6	"Prem Prachārinī"	Nawabgunge, Barrack-pore. ... ..	.....	2nd ditto of Chaitra, 1289 B. S.
<i>Weekly.</i>				
7	"Ananda Bazar Patrikā"	Calcutta	700	4th June 1883.
8	"Arya Darpan"	Ditto ... ..	.....	1st ditto.
9	"Bangabāsi"	Ditto ... ..	.....	2nd ditto.
10	"Bārtābaha"	Pubna ... ..	.....
11	"Bhārat Bandhu"	Calcutta ... ..	.....
12	"Bhārat Mihir"	Mymensing	671	5th ditto.
13	"Bengal Advertiser"	Calcutta	2,000	
14	"Bardwān Sanjivani"	Burdwan	296	5th ditto.
15	"Chāruvārtā"	Sherepore, Mymensing ... ..	.....
16	"Dacca Prakāsh"	Dacca	350	3rd ditto.
17	"Dūt"	Calcutta ... ..	.....
18	"Education Gazette"	Hooghly	745	1st ditto.
19	"Grāmvārtā Prakāshikā"	Comercolly ... ..	.....	2nd ditto.
20	"Halisahar Prakāshikā"	Calcutta ... ..	.....	2nd ditto.
21	"Hindu Ranjikā"	Beauleah, Rājshāhye... ..	200	23rd & 30th May 1883.
22	"Jātiya Suhrid"	Calcutta ... ..	.....
23	"Medini"	Midnapore ... ..	.....
24	"Murshidābād Patrikā"	Berhampore	487	
25	"Murshidābād Pratinidhi"	Ditto ... ..	.....
26	"Navavibhākar"	Calcutta	850	4th June 1883.
27	"Paridarshak"	Sylhet ... ..	.....
28	"Prajā Bandhu"	Chandernagore ... ..	.....	5th ditto.

No.	Names of newspapers.	Place of publication.	Number of subscribers.	Dates of papers received and examined for the week.
BENGALI—concluded.				
<i>Weekly.</i>				
29	"Pratikár"	Berhampore ...	275	1st June 1883.
30	"Pratinidhi"	Calcutta ...	.....	7th ditto.
31	"Rajshahye Samvád"	Beauleah ...	.....
32	"Rungpore Dik Prakásh"	Kakiniá, Rungpore ...	250	7th ditto.
33	"Sádháraní"	Chinsurah ...	500	3rd ditto.
34	"Sahachar"	Calcutta ...	500	
35	"Samaya"	Ditto ...	.....	4th ditto.
36	"Sanjivani"	Ditto ...	.....	2nd ditto.
37	"Saraswat Patra"	Dacca ...	.....	2nd ditto.
38	"Som Prakásh"	Changripottá, 24-Perghs. ...	.....	4th ditto.
39	"Sudhákar"	Mymensing ...	.....
40	"Sulabha Samáchár"	Calcutta ...	4,000	2nd ditto.
41	"Srihatta Prakásh"	Sylhet ...	440	
<i>Daily.</i>				
42	"Samvád Prabhákar"	Calcutta ...	700	26th & 30th May, & 1st to 7th June 1883.
43	"Samvád Purnachandrodaya"	Ditto ...	300	1st to 8th June 1883.
44	"Samachár Chandriká"	Ditto ...	625	30th May to 6th June 1883.
45	"Banga Vidyá Prakáshiká"	Ditto ...	500	
46	"Prabháti"	Ditto ...	.....	30th & 31st May 1883.
47	"Samáchár Sudhábarsan"	Ditto ...	.....
ENGLISH AND URDU.				
<i>Weekly.</i>				
48	"Urdu Guide"	Calcutta ...	365	2nd June 1883.
HINDI.				
<i>Weekly.</i>				
49	"Bhárat Mitra"	Calcutta ...	500	
50	"Sár Sudhánidhi"	Ditto ...	200	4th ditto.
51	"Uchit Baktá"	Ditto ...	.....	2nd ditto.
PERSIAN.				
<i>Weekly.</i>				
52	"Jám-Jahán-numá"	Calcutta ...	250	1st ditto.
URDU.				
<i>Weekly.</i>				
53	"Akhhár-i-Darussaltanat"	Calcutta ...	.....
<i>Bi-weekly.</i>				
54	"Amir-ul-Akhhár"	Calcutta ...	.....
ASSAMESE.				
<i>Monthly.</i>				
55	"Assam Vilásini"	Sibsagar ...	.....
URIYA.				
<i>Weekly.</i>				
56	"Utkal Dípiká"	Cuttack ...	200	
57	"Utkal Darpan"	Balasore ...	160	
58	"Balasore Samvad Váhika"	Ditto ...	125	
59	"Purusottam Patriká"	Pooree ...	.....	21st May 1883.
<i>Fortnightly.</i>				
60	"Mayurbhunj Páshik Pátriká"	Mayurbhunj ...	.....
HINDI.				
<i>Monthly.</i>				
61	"Kshatriya Patriká"	Patna ...	.....

PUBLIC ADMINISTRATION.

THE *Sansodhini*, of the 20th May, though it recognizes the utility of political agitation, is nevertheless of opinion that the attacks which, during the last few months, have been directed against Mr. Ilbert, Rajah Shiva Prasad, the Chief Justice, Mr. Norris, and other high personages are perfectly unjustifiable.

SANSODHINI,
May 20th, 1883.

Agitation over Surendra Nath Banerjee's case.

2. The same paper remarks, in reference to the provision of the Bengal Tenancy Bill, which confers upon the tenant the power of transferring the right of occupancy by sale, that in the present circumstances of the country the tenant should not be granted absolute rights in the land. The ryots are so steeped in debt that the effect of this provision will be to transfer their holdings to the mahajuns. The occupancy right should be made transferable only by succession, by sale for arrears of rent, and by voluntary sale.

SANSODHINI.

The Bengal Tenancy Bill.

3. The *Hindu Ranjika*, of the 23rd May, has an article on Act VIII of 1819, in which it is pointed out that zemindars often refuse to register the names of the successors of the patnidar in their sherista, unless they receive large sums of money. These successors are in consequence put to very great inconvenience, because in summary proceedings their objections are overruled if they are not recognized by the zemindar. Again, as the sale takes place on the responsibility of the zemindar, the Collector often refuses to inquire into the justice of his claims. The writer proposes the following amendments:—

HINDU RANJIKÁ,
May 23rd, 1883.

(1)—That Act VIII be made applicable to all rents not barred by limitation.

(2)—That the question of the justice of an extra demand be inquired into and decided on the objection of the patnidar, his successors or representatives, and that the holder of a patni taluka be allowed to make objections, though his name is not registered.

(3)—That notice be published, not only in the mehal, but also at the residence of the patnidar.

(4)—That the rigorous rule regarding sale on the responsibility of the zemindar be cancelled.

(5)—That the Collector be empowered to award costs to the winning party, and that the award be enforceable as a decree of the Civil Court.

(6)—That some provision be made for giving fees to revenue agents.

4. The *Samvád Prabhákar*, of the 26th May, has an article on the approaching departure of Major Baring. The writer observes that the news of the intended

SAMBAD
PRABHAKAR,
May 26th, 1883.

departure of Major Baring will no doubt give a shock to the heart of every educated native. He has been a great friend of the native, and one of the principal supporters of Lord Ripon's policy. Indeed, none of the members of the Imperial Council have been known to take so much interest in the people of India. His departure from the country at this juncture is indeed a misfortune to India.

Major Baring.

5. The *Prabháti*, of the 30th May, makes similar observations on the same subject. received a new paper, entitled the *Saraswat Patra*. It is a Bengali weekly, published at Dacca. The contents will be noticed in our

PRABHATI,
May 30th, 1883.

6. We have this week

SARASWAT PATRA,
June 2nd, 1883.

A new paper.

next report.

HALISAHAR
PRAKASHIKA,
June 2nd, 1883.

7. The *Halisahar Prakashika*, of the 2nd June, is gratified to notice the powerful agitation which is being made all over India in connection with the case of Babu Surendra Nath Banerjee. It is full of hopeful augury. The native community have won a political triumph, and the unity of the people of India is now an accomplished fact.

HALISAHAR
PRAKASHIKA.

8. The same paper contains an appreciative article on Major Baring, in which the writer observes that India cannot spare him at this critical time.

URDU GUIDE,
June 2nd, 1883.

9. The *Urdu Guide*, of the 2nd June, exhorts the native community to strengthen the hands of Government in the matter of Mr. Ilbert's Bill. Much good

would have accrued if the subject had received that amount of attention which has been bestowed upon the case of Babu Surendra Nath Banerjee.

SULABHA SAMACHAR,
June 2nd, 1883.

10. The *Sulabha Samachar*, of the 2nd June, remarks:—With many of the acts done by Mr. Norris we are not pleased, but the manner in which he had the

Salgram brought into the corridor of the High Court does not show that he had any bad intention, or that he was guilty of any rashness. If he was wanting in anything, it was in this: that he did not make further enquiries regarding the propriety of bringing the *Salgram* into the Court. But that was merely an error of judgment. If the act is such as is not approved by Hindu religion, it behoves learned pundits to give publicity to the view taken in the Shastras of this matter. If this were done, a recurrence of the complaint will be rendered impossible.

SULABHA SAMACHAR.

11. The same paper observes that the news of the approaching retirement of Major Baring has caused exceeding pain to the people of this country.

Major Baring is the wise counsellor of the wise Viceroy. If these two remain in India for some time longer, golden India may really be made to yield gold. Both are pious and wise men. The hopes and aspirations of the people have increased since they took charge of public affairs. Their acts are but germinating, and it is impossible for the people of India to spare either of them now. To send away Major Baring is to cut off the right hand of the Viceroy. "We are prepared to part with our Lieutenant-Governor, the Chief Justice, and Mr. Croft. There would be no harm in sending them away from India, after giving them high posts. We have no expectation of benefits at their hands. But we look upon Major Baring as a great friend and benefactor of India. How can we spare him, particularly at this time of commotion?" The writer calls upon the people of India to make a petition to the Queen and Parliament, praying that Major Baring's services may be spared to this country.

SANJIVANI,
June 2nd, 1883.

12. Referring to the news of Major Baring's intended departure from India, the *Sanjivani*, of the 2nd June, observes:—The news of Major Baring's in-

tended departure for Egypt has had the effect of alarming and surprising the whole of India. Major Baring was the right hand of Lord Ripon—the chief supporter of His Excellency's liberal policy. The administration of the finances constitutes a glorious monument of that policy. Consequently his departure for Egypt is a misfortune to India. The political sky of India is still densely clouded. Even now a fearful storm is blowing over India. During this mighty storm a captain is required who can retain his footing firmly, grasp the helm with an iron grasp and is intrepid, otherwise the ship would run the risk of being shattered by opposing forces. We admit that Lord Ripon is a fit captain. But Major Baring was his principal help. Deprived of that help the courage of His Excellency may be damped.

Considering the cry which Englishmen in India have raised against the liberal policy of Lord Ripon, and their determined attitude, there can be no doubt that the Indian Council will be losers by Major Baring's absence from India. For the future prosperity of India, and the re-establishment of peace between Englishmen and natives of the country, it is necessary that the liberal policy, which has hitherto guided the Viceroy, should be extensively applied in the administration of India. The day is indeed gone by when the people of India regarded an Englishman in the light of a God, and worshipped him as such—the day when it was unanimously held that the foundations of British Empire in India rested on the basis of national difference. Now we have been initiated into the mysteries of equality. We now think that the foundations of the British Indian Empire rest on the love of the Indian people. We regard those who hold that Englishmen can keep down the 250 millions of people of India at the point of the bayonet as men who have gone wrong in the head. On the other hand, we think that the fact of Englishmen and natives being tied to one another in bonds of equality, and living in the same country, is likely to produce incalculable good. It is for this reason that the liberal policy of Lord Ripon has given us so much hope. The improper agitation on the part of Englishmen and Eurasians has made us exceedingly sad. If the authorities, in sending Major Baring away, have any ulterior object in view, or any deep-laid scheme to destroy the liberal policy, the matter would be of infinite sorrow to us. We can never bring ourselves to believe that the few selfish Englishmen living in India, capable of doing everything in view of furthering their selfish ends, will find support from the noble Englishmen of England, and especially from the Liberal ministry. This circumstance alone makes us hope at times that the removal of the Major is not the outcome of any machiavelian or tortuous diplomacy. In this time of sorrow we keenly feel the want of Major Baring: consequently we cannot spare him easily. The whole Indian population ought therefore to memorialise Parliament and the Queen-Empress in this matter. We shall be glad to see Mr. Rivers Thompson going to Egypt, instead of Major Baring. The throne of the Lieutenant-Governor of Bengal will shine brightly if Major Baring take his seat on it.

13. The same paper has an article in connection with the introduction of the scheme of Local Self-Government in Bengal, wherein the Editor points

SANJIVANI,
June 2nd, 1883.

out that Bengal is still without the benefits of the new scheme, while provinces such as Madras, Ahmedabad, &c., which are far less advanced in point of general civilization than Bengal, are in full enjoyment of them. This is to be attributed to the fact that His Honor is not favourably disposed to Bengal.

14. Referring to the temporary appointment of Mr. Henderson to the post of Mr. Marsden, the Chief Presidency Magistrate, the same paper blames His

SANJIVANI.

Mr. B. L. Gupta.

Honor the Lieutenant-Governor of Bengal for overlooking the claims of Mr. B. L. Gupta. The Editor goes on:—We thought that Mr. Thompson was a pious man. God has entrusted to his care the weal and woe of millions of human beings. It is his duty to do justice to them, irrespective of all considerations of creed and colour. Has Mr. Thompson forgotten the maxim, Let justice reign, even though the heavens be destroyed? His past acts have made us hopeless. The profound regard and faith which we had in him have been greatly shaken. But there is time yet. Let Mr. Thompson endeavour with heart and soul to introduce the new scheme of Self-Government, and be determined to give his subjects in Bengal their due. Bengalis will bless him; God will bless him; otherwise His Honor will be followed by the unmitigated condemnation and curse of his oppressed subjects.

BANGABASI,
June 2nd, 1883.

15. The *Bangabási*, of the 2nd June, says:—"Bengalis never thought that Lord Ripon or the English Government was prepared to interfere with the Hindu religion. The educated Bengalis are so much above the uneducated sepoys, that they will never indulge in groundless fears that their religion is in danger. They never say that Justice Norris brought the idol into the Court intentionally to wound the religious feelings of the Hindus. The people say that he has interfered with the Hindu religion by bringing an idol into Court, and thus destroying its sanctity; that by citing this precedent others may insult Hindu gods by bringing them into Court; that Mr. Norris has acted wrongly by doing such an important act on the advice of one or two half-educated men, who knew not the Shastras; that he has shown want of foresight by not taking into account the circumstance that even if the parties consent the bringing of the god into Court may alarm the natives; and that for these acts he is blamable and unfit for an honored seat on the High Court Bench."

BANGABASI.

16. Referring to the titles showered in India on the Empress' birthday, the same paper says that men like Gladstone and Bright have no titles, and that these titles are empty things. It says that the *Hindu Patriot* is sorry because no titles have been given in Bengal, and that even Mr. Thompson has been passed over. The writer adds that people do not know whether the *Patriot's* sorrow is real or sarcastic. Can the *Patriot* flatter that Thompson who called him dishonest and dishonorable?

BANGABASI.

17. The same paper, in an article on Surendra Babu's case, contends that an authoritative decision should be obtained on the question of summary jurisdiction exercised by the High Court, otherwise the liberty of the press is in danger. It then refers to the line of defence taken up in the case of the *Englishman* newspaper by Messrs. Kennedy and Paul, and winds up by saying that Surendra Nath did not comment on the main case, which was still *sub-judice*, but on that portion of it which referred to the bringing of the idol, and which, as a matter of fact, was over when the *Bengali's* strictures appeared.

BANGABASI.

18. The same paper, in its comic columns, has some lines of poetry on the quarrels of Radha and Krishna in their days of love, and Radha's unwillingness to accept any apology from Krishna. The object is to show that the High Court, like an offended maiden, would not accept the preferred apology in Surendra Babu's case.

BANGABASI.

19. The same paper publishes brief accounts of 25 meetings held in different parts of Bengal in reference to Surendra Babu's case.

SADHARANI,
June 3rd, 1883.

20. We extract the following observations from an article in the *Sádháraní*, of the 3rd June, headed "The downfall of India with the downfall of the English."

Natives and Anglo-Indians.

We have always said that the selfish efforts of bad men among the Anglo-Indian community have been the root of all mischief, of greed of territory, bias in the administration of justice, rigorous administration, indifference to India's weal and woe, and disregard of prayers and entreaties. All empires were destroyed through the faults of bad men. Towards the closing period of the Roman Empire bribery prevailed among Roman Senators, and liberal-minded Romans did not by any means succeed in putting a stop to the evil. It is difficult for the left hand to cut off the right hand, even if it is diseased. The requisite strength and courage become wanting. It will be similarly difficult for Englishmen to check the bad men among them if the latter are allowed to grow strong. It will be well if they can check

these bad men when there is yet time left. It will be well for us and well for Englishmen also.

You may not say it, you may not admit it, wink at it if you like, but the fact remains true that in certain matters the interests of Englishmen have become so bound up with those of natives that the two together have formed an unprecedented political fact. We do not say that India would have no separate and independent existence, or that the seed of India's glory would perish for ever if Englishmen were taken away from it; but what we do say is that if, like leeches, the English go on sucking the life-blood until unable to suck any more, they drop off from their prey; or if the English come to lose their prosperity through the sin of anarchy, then shall we also share in that downfall of the English nation. The interests of both nations are the same so far as the way to downfall is concerned; but their interests are neither identical nor similar in all matters. Abolish the distinction of caste between the conquerors and the conquered; bridge over by means of good-will the wide gulf which separates them: advice like this we have never given, nor shall ever give. We do not strive to accomplish the impracticable, nor do we care to humour the ruling race with idle flattery, or to increase the honor of our nation with false glory. The native of India will remain a native of India, and the Englishman will remain an Englishman. What we desire is that both Englishmen and natives should clearly understand, and act as if they understood, the extent to which the interests of both are bound up with each other.

In all States where there is no compromise, as in England, between the power of the sovereign and the power of the people, or where, as in America, the sovereign power is not merged in the power of the people, or where again the sovereign power preponderates over the power of the people, there the probability is that the people will be oppressed, and oppressed they occasionally are. In the work of administration even the most intelligent are liable to error. If the error is committed by a powerful person, the weak do not usually have the courage to point it out. Even if it is pointed out, the warning is not heeded, consequently under a despotism oppressions are frequently committed. The British Government in India is somewhat of a despotism, and consequently there is here a strong probability of oppressions, and, as a matter of fact, they are occasionally committed. Now all acts of oppression do not operate with equal force. Some are patiently submitted to, others are not minded, whilst a few are deeply felt. One or two acts of the British Government extremely pain us; and when they pain us, we all cry out. Some even wish that it were well if British rule came to an end. But such wish is worthy of a woman: it is the expression of temporary rage, and not the language of calm reflection. It is language much like that which a native mother, when annoyed by a naughty child, applies to it,—Perish and I shall be relieved. A little calm reflection will show that the way in which the British Government can probably be brought to ruin is indeed a terrible one. And if the downfall of the English is thus brought about, it is sure we shall also be overwhelmed in that catastrophe.

21. The same paper makes the following observations in another article:—Many are of opinion that such weak things as native newspapers should

Native opinion.

not dwell upon the growing defects of British rule, because this would not be received as a lesson by Government; whilst, on the contrary, natives will be looked upon as a discontented and disloyal people, and be subjected to degradation. Now these suppositions do not appear to be sound. It cannot be admitted that the English will not listen to the representations of insignificant persons. The views of one or two persons

SADHARANI,
June 3rd, 1893.

may not carry any weight, but it cannot be believed that if a subject were persistently discussed in at least half the number of native newspapers published in Bengali, such discussion would not receive the attention of the English nation. The great men in England are to a fault in the habit of paying deference to public opinion. So strong is the force of habit, and such are the requirements of the English administration, that even men like Mr. Gladstone find it necessary to court public opinion. Mr. Disraeli had to be dethroned, and forthwith Mr. Gladstone started on a pilgrimage to the north to pay court to public opinion, and began in Midlothian and other places to worship the public with hymns and prayers. And so strong is the force of habit that even in India, where the Government is a despotism, the English cannot overlook public opinion. Act IX, passed by Lord Lytton, was the culminating point of despotism. The liberty of the press was taken away within the space of twenty-four hours, and yet Government found it necessary to falsely assure the British public that a considerable body of native opinion was in favour of the press legislation. Indeed, the British nation everywhere respect public opinion. The English, indeed, frequently say that there is no public opinion in India, but they are fully aware that there is in this country an under-current of public opinion. If they had not believed this to be the case, Government would never have been so anxious to proceed by first gagging the press, and the Judges so eager to imprison a native editor for the purpose of making an example of him to other editors. The under-current of native opinion having this time made itself visible, grave anxiety has been produced in the minds of many Anglo-Indians. A correspondent of the *Englishman* says:—"The Government would do well to crush without delay a movement which cannot be too severely stigmatized as the seed of discontent and the forerunner of crimes unheard." The *Pioneer* writes:—"The one answer of a strong Government should be the treadmill; but the Government has no longer any disposition for heroic remedies." Of course the *Pioneer*, the *Englishman*, and others are exceedingly sorry for this attitude of Government. It is thus clear that the English do not disregard public opinion. It is their habit not to do so. Particularly since the loss of America, the occurrence of troubles in Ireland, and the Sepoy Mutiny of 1857, the English have got the habit of seeing tigers in every bush. They prick their ears at the slightest noise. A person who has his ears ever ready to hear must hear, and by constant hearing must come to believe. It is therefore not correct to say that because native newspapers are weak, therefore the English will disregard them. On the contrary, because they are weak, the more necessary has it become that they should keep on saying what they have to say. There is no likelihood of gaining success without repeated representations, and such representation is the only way left to the people of India.

Nor is there any soundness in the further supposition that any discussion of the defects of British rule will lead the English to regard natives as discontented and disloyal, and to seek their humiliation. Who will be angry if faults are pointed out? If all Englishmen were of that disposition, the people of course would then have no expectation of good. But all Englishmen are not of a diabolical disposition. There are both good and bad men among them. The people are protesting lest the bad men among them should grow strong, and it is this thought also which has made good Englishmen so uneasy. In order that the bad men may not gain ascendancy, natives have sought the protection of good Englishmen. Under these circumstances it will not do for natives to remain silent through fear of the wicked. This course may bring some present inconvenience, but that should not be minded, considering that the object is to avert greater inconvenience in the future.

There are certain matters in respect of which all Englishmen, good and bad, are the same to us. Gladstone and Disraeli, Lytton and Ripon, Grant and Thompson, are all the same to us. As day and night are the same to a blind person, so are both liberal and il-liberal to us. We do not mean to discuss here these fundamental defects of British rule, but apart from them there are certain other defects which do not constitute its integral parts, but which, under the evil counsel of wicked Englishmen, cause much hardship to the people. Of these defects we shall speak to-day. That, as regards these incidental defects of the administration, all Englishmen are not equally to blame has been evident since the advent of Lord Ripon to this country. Lord Lytton was a man of rigorous disposition, whilst Lord Ripon is a liberal of the liberals, so that, placing them side by side, the characteristics of each could be clearly perceived. The administrative policy inaugurated and indicated by Lord Ripon has made it clear that both Englishmen and natives may be benefited if the work of Government remains in the hands of a sensible Englishman. The talk of Lord Ripon's recall, and the approaching retirement of Major Baring, have produced an apprehension that the party of wicked Englishmen may become powerful. Last year was a year of hope; this year will probably be one of anxiety—anxiety for the rights of tenants, anxiety for Mr. Ilbert's Bill, anxiety for the introduction of Local Self-Government, anxiety for the liberty of the newspaper press, anxiety regarding the despotism of the High Court, and anxiety lest the Queen's Proclamation should be insulted. All these causes of anxiety have continued to produce an uneasy feeling that the wicked party may become very powerful. The writer proceeds to condemn the action of the *Englishman* and the *Pioneer* in stigmatizing the agitation over Surendra Nath Banerji's case as being seditious, although the most strenuous efforts on the part of Anglo-Indians have not succeeded in bringing any facts to light which might warrant such a statement. The wicked party are giving evil advice, and demand the punishment of large numbers of men for a matter which can be easily set at rest. The question of the High Court's jurisdiction in contempt cases may be clearly explained to the native public, who may also be assured (their minds have become so uneasy that they need this assurance) that the High Court Judges had no intention to interfere with the religion of the people. If this be done, the agitation will soon subside.

22. The same paper takes up the suggestion made by the *Indian Mirror* that the people of this country should endeavour to establish a "national fund" in

A national fund.

imitation of the fund established by the European and Eurasian Association and for a similar purpose.

23. The *Dacca Prakāsh*, of the 3rd June, contains an article highly eulogistic of Major Baring. The writer prays that Major Baring may remain for some time

Major Baring.

longer in India to help Lord Ripon to carry out the important public measures inaugurated by His Excellency. The retirement of the present Finance Minister will considerably weaken the hands of the Viceroy at this most critical time. India's loss will be irreparable.

24. A correspondent of the *Som Prakāsh*, of the 4th June, who, some months ago, sought to enlist the sympathies of the public and of Government on behalf of the exiled Rajah of Pooree, on the ground that

Installation of the son of the transported Rajah of Pooree.

the Rajah is an uneducated and weakminded man, and that he was, previous to his transportation, the victim of a conspiracy formed against him by certain unscrupulous persons, now writes to say that these men, the old servants of the Pooree Raj, have again been hatching mischief. Possessed

SADHARANI,
June 3rd, 1883.

DACCA PRAKASH,
June 3rd, 1883.

SOM PRAKASH,
June 4th, 1883.

of undue influence over the mother of the exiled Rajah, and with a view to place their power on a secure and lasting basis, they have hit upon the plan of installing the son of the exiled Rajah on the *guddae*, and thus excluding him (the son) from the benefit of education which he would otherwise doubtless receive under the auspices of Government. Now, according to the customs of the Pooree Raj, the installation of the young Rajah cannot take place during the life-time of his father, nor can the Uriya almanac and the Uriya era bear his name, and yet these are precisely the ends which the officers of the Pooree Raj are striving to secure. The writer concludes by beseeching the authorities to adopt measures to prevent the installation of the young Rajah, and to place a good education within his reach.

SOM PRAKASH,
June 4th, 1883.

25. The action of the High Court in regard to the recent contempt case, remarks the same paper, has raised issues which are more important than even Mr. Ilbert's Bill and the imprisonment of Surendra Nath Banerjee. "The decision of the High Court in the present case imperils not a few of the rights which we possess. Think of this: what have we ill-fated people of India—the Hindus, the Mussulmans, the Parsees, and the Sikhs—still left to us? We have lost all. Religion only, which we can call our own, is left, and even this we are now in a fair way to lose. Mr. Norris has interfered with our religion, inasmuch as, whatever the amount of advice he might have taken (as regards the propriety of bringing the *Salgram* into Court), it is clear he did not seek the advice of competent men. Such interference is strictly prohibited. In this connection the readers may call to mind the facts relating to the suppression of *suttee* and the *hook-swinging*. Now these practices, which formed part of the religion of the people, were stopped by Government not without much difficulty, and only after consulting the most learned pundits. But to-day an illegal act is perpetrated in open Court. Have not sincere Hindus been morified at this occurrence? Woe to the native of India who does not understand this." Secondly, the judgment of the High Court has placed in jeopardy the liberty of the press,—a valuable boon conferred upon the people by the liberal British Government, and which serves to check the highhandedness of Government officers. Another point is that the decision of the High Court has not been in conformity with any law or precedent. The writer concludes by condemning the unjust attacks made by Anglo-Indian speakers and newspapers upon the natives of the country—attacks which are encouraged by the Judge who has imprisoned Baboo Surendra Nath Banerjee for contempt of Court. Of all men, however, who oppose Mr. Ilbert's Bill the few natives who do so are the greatest sycophants and cowards.

SOM PRAKASH.

26. We extract the following observations from a long article in the same paper, headed "Is this the civilization of the English?" People will perhaps start with surprise as they read that a nation which, like the philosopher's stone, can convert iron into gold, and make civilized men of barbarians, is itself uncivilized. We here do not speak of East Indians, because civilization is far above their reach, and not yet accessible to them, or of other European nations, because India is to them merely a place of earning, and their concern with it is merely one of self-interest. They do not entertain any feeling of love or affection towards India, and become impatient with rage if their interests are thought to be in danger. It should be no wonder if in that frame of mind they were guilty of rude conduct. But the relation of India with Englishmen is not of that sort. India is the property of the English nation. The people of India constitute the whole wealth, honor, respect, and strength of England.

Lord Ripon and Anglo-Indians and natives.

But instead of loving the natives of India as brothers, cherishing friendly feelings towards them, and seeking their advancement and welfare, the English are trampling upon them and trying to check their advancement for all time. Englishmen, it would seem, do not realize that their own advance depends upon the advancement of the people of India, and that the decline of the latter will lead to a decline of the English nation. In seeking therefore to injure the people of India, are not the English following a suicidal policy? Another proof of the fact that the English nation is uncivilized is furnished by their dislike of justice. Lord Ripon has incurred the dislike of most Englishmen because he is endeavouring to do justice. Now it is the uncivilized alone that do not respect justice. Does it bespeak civilization in the *Englishman* newspaper when it incites Anglo-Indians to pick up quarrels with weak and inoffensive natives, and carry the war into the heart of the native town? Has not Government eyes to see and ears to hear? Or is it that this action of the *Englishman* is winked at because the Editor is an Englishman? He is sowing broadcast the seeds of rebellion, and is he not legally guilty? Where is his vaunted wisdom and moderation now? What wonder if the native press, which follows the example of the Anglo-Indian newspapers, should in the heat of controversy overstep the limits of courtesy? Still it behoves native editors to write with moderation at this time of excitement, and not follow the example of the *Englishman* newspaper. That journal can well afford to indulge in reckless writing, because the Editor is a hero, and the independent citizen of an independent island. But native editors cannot follow his example with impunity; and if any stringent measures are taken, they are sure to come to grief. The *Englishman* is licensed to indulge in unrestrained language. He will be exempted from all punishment the moment he takes off his coat and shows his white skin. Where will native editors find this justification?

It behoves intelligent natives to consider that the Damocles' sword is suspended over their heads. The agitation over Mr. Ilbert's Bill, and the imprisonment of Surendra Baboo, have clearly disclosed the feelings of the foreigners. Their love, mercy, justice, impartiality, and desire to benefit India have all been revealed. The people of this country believe that the more educated, enlightened, and liberal hearted they become, the more will their position approximate that of Englishmen until there is no distinction left between the two races. This indeed has often been said at public meetings and on paper. But these are all idle and untrue words, fit to impose on children. The people of India now enjoy peace and happiness owing to the impartial and good administration of Lord Ripon, but their enemies, Europeans and East Indians, are chafing with rage, and would, if they could, crush out their lives. They are frowning even at the purehearted Lord Ripon. The sorrows of natives will commence as soon as His Excellency leaves this country. Where will they go if some elder brother of Lord Lytton succeeds the present Viceroy?

27. The same paper contains an article in which the writer dwells upon the improvident and intemperate habits of the labourers employed in the different mills

Improvidence of mill operatives.

in this country. They earn large sums, but cannot save anything: on the contrary, become so addicted to drinking that not a few take to stealing. A considerable number of cases of theft occurred last year in villages adjacent to Shamnagar, where there is a large jute mill. The offenders turned out to be up-countrymen employed in the mill. The Editor calls upon all proprietors of mills which employ labour on any considerable scale to provide labourers with lodgings in the neighbourhood of their place of work, and to see that they do not leave their quarters after nightfall, and further by

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June 4th, 1883.

deducting a certain sum every month from their wages to deposit it in the post office savings banks on their account.

SAMAYA,
May 4th, 1883.

28. Referring to the charge of disloyalty brought by certain Anglo-Indian newspapers against the people of this country, the *Samaya*, of the 4th May, writes as follows:—

Who are disloyal: the people of India or the Anglo-Indians?

“O wicked Anglo-Indians, headed by the *Englishman*, we ask you fearlessly who are disloyal? The children of India are worshipping the representative of the Empress of India, the liberal-minded Lord Ripon, whose serene and sacred countenance India will never forget, and for the extension of whose term of office the children of India are, on all sides, ready to send petitions to Her Majesty the Queen. Yet faithful and loyal India is in your eyes disloyal. During the oppressive rule of Lord Lytton the children of India ungrudgingly bore the mark of loyalty on their forehead, and now during the rule of Lord Ripon, who so loves his subjects, you are proclaiming to the world that they are disloyal.

“O hypocritical Anglo-Indians, headed by the *Englishman*, say candidly, is it not the truth that during the rule of Lord Lytton we wandered without shelter crying in the streets; that cruel Lytton found pleasure in troubling us in various ways; and that you too were happy at heart on witnessing our evil plight, and deigned not to cast a look at us. Now we live in happiness under the benign reign of Lord Ripon. Day by day we are advancing and acquiring higher privileges. This you cannot bear, and hence by pouring abuse on us you are relieving your heart-burning.

“It was proposed to confer on a few natives of India the power of trying white men, and English Government in many things took our side. This the Anglo-Indians, headed by the *Englishman*, could not bear. On the other hand, the Government of India was firmly determined to promote our advancement. Independent Anglo-Indians, knowing us to be weak, you began to abuse us publicly, and write insultingly in newspapers. The children of India, though weak, were under the ægis of Lord Ripon. Why should they then fear you groundlessly? They replied to your words, and in the columns of newspapers fearlessly paid back the insult. Now you are crying in vain, calling them disloyal. Because they have used insulting words towards the Anglo-Indians, headed by the *Englishman*, are they therefore disloyal? Do you know that those who insult must expect insult in return? Whom do you call disloyal? We are confounded at the sight of your impudence. Say, who is the sovereign? You have come to this country to make money. As soon as your selfish object is attained you will return home, showing your thumb. Let India be ruined, what is that to you? If you find some difficulty in the attainment of your selfish object, you will freely abuse the children of India, and insult them, so far as you can. You think that if the people of India pay back in kind you will stop their mouths by contracting your brow and threatening them by calling them disloyal. India understands well who the sovereign of India is. You blood-suckers of India, you Anglo-Indians, headed by the *Englishman*, India knows that as you are here the subjects of the Empress of India, so are the people of India. Do you think that you are the sovereign, and that therefore it will be disloyalty to pay you back your insult? Oh Fate, know that it is completely a mistake on your part.

“That black Bengali expressed his views, fully supporting Mr. Ilbert's Bill. You Anglo-Indians, who, with a fierce countenance, rebuked him, and called him disloyal, do you think that you are the sovereign of this country? Because he expressed such views in your presence therefore you freely called him disloyal: know that he is really loyal, because he is supporting the proposal of the Government of India.

"Anglo-Indians, headed by the *Englishman*, if in the present agitation any one has shown disloyalty, it is you who are now insulting the representative of the Empress of India, who is on the throne of India. The children of India worship him. Search your newspapers and you will find that the *Englishman*, that is loudly calling the loyal people of India disloyal, that unworthy son of England, is seriously disloyal."

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May 4th, 1883.

29. The same paper contains an article on a national language for India. The writer thinks that unity of language is one of the principal causes of national unity, and points out the inconveniences that arise from diversity of language in this country. He is of opinion that neither Sanscrit, which is a dead language, nor English, which cannot reach the masses, will be the future language of India. Some vernacular based on Sanscrit has the best chance of surviving. The Bengali language, extended and improved, may serve this purpose.

A national language for India.

30. The same paper points out that Government cannot give up its opium revenue without imposing new and oppressive taxes upon the overtaxed people of this country. Nor does it see any necessity for giving up that revenue. The cry of ruining the Chinese with opium is absurd: 80 per cent of the opium consumed in China is produced in that country, only 20 per cent being imported from foreign lands. If India ceases to export opium, what is to prevent Russia from sending to China larger quantities of the drug from Turkistan? The writer thinks that the secret object of the agitation against the opium monopoly of the Government of India is to transfer to the hands of the English merchants the profits which the Government is now deriving from it.

SAMAYA.

31. The *Navavibhakar*, of the 4th June, in an article headed, "Attack on religion and fear of attack on religion," goes into the question whether the bringing of the *Salgram* into Court amounted to an attack on religion, and arrives at the conclusion that a Hindu God is defiled when brought into Court. It cites an authoritative Sanskrit text in support of its contention. It gives a list of the places where meetings have been held with the view not only of sympathizing with Surendra Nath, but also with a view to protest against attacks on religion in the future. The writer concludes the article as follows:—"As the agitation spreads, the minds of ignorant men get unsettled. Being ignorant they are not likely to consider reason or enquire. They will roughly assume that the High Court has insulted a god, and that Judges and Magistrates will follow the example of the High Court. How then shall our honor be protected? Steps should be taken not to allow the people to entertain such an idea. To preserve the purity of the zenana and its inmates, and of their temples and gods, the people of this country become ready to sacrifice their lives. The English Government has kept a sharp eye on these two points, and the people have full confidence that it will do so in the future. Lord Ripon should therefore take care that, owing to the carelessness of Government officers, the people do not get disaffected. If the High Court told the people not to be sorry for the one mistake committed, and assure them that it will not recur, we believe that the people will be quite satisfied."

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June 4th, 1883.

Attack on religion.

32. The same paper in another article takes the trouble to inform Government—(1) that the agitation is intimately connected with religion; (2) that it is spontaneous, going on by itself, and not the result of the labours of professional agitators; (3) that the agitation is directed against a particular Judge, and not against Government, and that

Agitation over Surendra Nath
Banerjee's case.

NAVAVIBHAKAR.

people never think that Lord Ripon's Government will interfere with the religion of the people; (4) that the agitation ought to be stopped in the interest of peace, but that it is not necessary to employ powder and shot for this object, as suggested by the *Pioneer* and the *Englishman*. If those who are the (real) authors of the agitation undertake to say that, owing to ignorance and misconception, they have deeply hurt the feelings of the people, and that such a mistake will not take place again, if the High Court conveys this assurance, the agitation will spontaneously cease. The writer adds:—"We understand that Justice Norris ordered the bringing of the *Salgram* into Court after consulting two or three persons. We do not believe that he has knowingly hurt or terrified the people, but the common people do not understand all this, and will not believe what we say. If Justice Norris quiet them by explaining the matter, they will find no reason to disbelieve. (5) Non-official Englishmen are applying salt to the sore, and exciting the people to a higher pitch. For the sake of India's peace, and in the interest of good manners, they should now keep quiet." After rebuking the *Englishman* for its attitude of violent hostility, the writer thus concludes the article:—

"The present agitation is not against the Government. Even the most ignorant clowns and coolies understand that they can never have a more popular Viceroy than Lord Ripon. They can never even dream that such a popular and virtuous Viceroy will interfere with the exercise of their religion. The stream of the present agitation does not reach the Government house, but the High Court. Every one knows the difference between the High Court and the Government, Justice Norris and Lord Ripon. It is for this reason that we cannot regard as truthful those that assert that the agitators are holding meetings against the Government. It is a matter of regret nevertheless that at a time of political excitement a question affecting religion should be agitated. It is very much to be wished that this agitation should cease soon. The High Court should not remain unconcerned. If the High Court quiets the people by mentioning its own mistake, we are firmly convinced that the agitation will come to an end."

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33. The same paper, in an article headed "Proposed revival of Act IX," notices the apologies tendered by some of the Calcutta newspapers, and is of opinion that calmness as well as dignity is expected from newspaper editors. It then comments on the proposal made by the *Englishman* and the *Pioneer* for reviving the Press Act, and calls especially the *Englishman* to account for the agitation it has kept up by its virulent writings. It maintains that since the inauguration of Lord Ripon's beneficial policy the native papers have shown more calmness than when the press law was in force, and that the *Englishman* and some of the other Anglo-Indian papers have been violently excited and have indulged in disgraceful language. It finally concludes the article thus:—"The whole world knows that no native of India can have anything to say against Lord Ripon. As it is impossible for the sun to rise in the west, so it is equally impossible to excite the people against the Government. To attribute this crime to the native press, and on that ground to advise the Government to re-impose Act IX, is a matter of great shame. It is true, indeed, that the authors of Act IX could not bring more truthful charges (against the native press), but there is no Lord Lytton or Sir Ashley Eden here now, and it is not likely that the evil intentions of the *Englishman* and the *Pioneer* should succeed."

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34. The same paper, in another article on the proposed reduction of Indian expenditure, says that Mr. Stanhope's motion in reference to the question in the

Reduction of Indian expenditure.

House of Commons is opportune, but points out that any reduction which will benefit the natives and the country will be opposed by Europeans, as their interests are likely to be thereby affected.

35. In another article, headed "Lord Ripon's crime," the same paper says that editors of Anglo-Indian newspapers take every opportunity of abusing Lord Ripon, and wish that he should leave the country. His Lordship, continues the writer, stands like a prisoner before the bar of little-minded English editors, because he has in a liberal spirit tried to carry out the policy proclaimed by the Queen that no differences of race, creed, and colour should be made in the administration of India. Like the great Socrates, the chief crime of Lord Ripon is his benevolence and his sense of duty. For this he is called upon to depart, if not this life, at least this country. The *Pioneer* proclaims that Lord Ripon's administration, which has caused so much agitation, cannot be considered a good one, and blames him precisely for those acts which are an imperishable monument of his glory. The writer points out that while the agitation against the Government is carried on by a few tea-planters, coffee-planters, and shop-keepers, with the sympathy of officials, the agitation in favour of Government finds support from the 200 millions of natives of India. Whereas the former is the result of race-pride, the native movement is mainly confined to the question of Local Self-Government. Europeans by their insulting tone provoked the natives. When they directly attack our model Viceroy, Lord Ripon, how can the 200 millions of the Indian people restrain their tongue and pen? His Lordship has taken full possession of the hearts of the people. The masses have full confidence in his sincere and generous professions. They cannot stand quietly by when they see such a ruler insulted. Meetings are being already held in various places to support his policy. The writer concludes:—"Our former rulers of their own motion granted natives of India certain privileges. Lord Ripon has only followed their example by conferring one or two privileges, and has accordingly acted up to the advice of the *Pioneer*. Is it a great sin to alter a system because it is old? Is it not consistent with good policy to reform the bad system under which the people of this country were learning politics? Is it not probable that the administration will gain by the two reforms proposed by Lord Ripon? If the haters of Lord Ripon can lay their hands to their hearts and say, consistently with truth and honour, "no" in reply, we will say that Lord Ripon ought to desist. Otherwise we will with our lives and hearts support the magnanimous Lord Ripon; with our body, minds, and words wish Lord Ripon success."

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36. The same paper says that Rajah Shiva Prasad is trying to obtain the signatures of certain Benares Pundits to a *Vyabastha* to the effect that the bringing of a *Salgram* into Court is not opposed to the *Shastras*. The Editor hopes that no pundits will sign such a paper.

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37. The same paper says:—"The *Bombay Gazette* had stated, referring to our Lieutenant-Governor's inefficiency, that he is unfit to govern Bengal, and should be removed from his post. The *Pioneer* has tried to defend Mr. Thompson. It says that Mr. Thompson's fitness is known to all in Northern India and Bengal. We are so unlucky that we have not up to this time seen proofs of such fitness. Northern India may indeed be indebted to Mr. Thompson, but Bengal is not lucky enough to share in this debt. We believe that, had the Lieutenant-Governor been so minded, he could have put a stop to the present race-hatred."

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ANANDA BAZAR
PATRIKA,
June 4th, 1883.

38. The *Ananda Bazar Patriká*, of the 4th June, denies that Government has taken away everything from the people. Government keeps in its hands their rights so long as it can, but ultimately restores those rights to them. The writer then proceeds to observe as follows:—The authorities have taken into their hands those rights and properties of the people which they can safely keep in their hands. It is not good for Government to take into its hands the religious and social government of this country. Government has not therefore interfered with it, and has promised not to interfere. The English rulers are foreigners and have a different religion. It is impossible for them to preserve Hindu society and Hindu religion. Their very touch destroys Hindu society and Hindu religion. In consequence Government has not consented to keep in its hands these two things, nor have the people of this country ventured to keep these two things in the hands of Government. Hence whatever uneducated or terrified people may say, the educated do not say that Government has taken away from them everything. But whether Government interferes or not with religion or Hindu society, if from negligence some Government officer attempts to interfere therewith, then all the people of this country, whether educated or uneducated, become anxious. This is the reason why the educated and the uneducated people of this country have got alarmed at Mr. Norris taking into court a Hindu idol. Even those who have no faith in Hinduism have become anxious on this account. The Editors of the *Bengalee* and the *Brahmo Public Opinion* are none of them Hindus, but they, too, are anxious. Hence those who are making an agitation with reference to the doings of Mr. Norris have no bad motive. They are not trying by this means to embarrass the Anglo-Indians, who, like very low people, are pouring whatever abuse they like upon the people of this country. The *Pioneer* and the *Englishman* are endeavouring to produce a belief in the minds of all that the people of this country are trying to embarrass the Government by unnecessarily raising the religious agitation. But this is a mistake on their part. The people of India never dislike the British Government. What little dislike was excited in the minds of the native population by Lord Lytton and Sir Ashley Eden have disappeared on the advent of Lord Ripon. In fact, through the influence of Lord Ripon, such a feeling of loyalty towards the British Government has been recently evoked among the people of this country as they never had before. Hence even if they had any special cause to do so, they would not now speak against the Government. Besides, the people of this country know well that with the doings of Mr. Norris Government has no connection. There is even a rumour in the country that Lord Ripon has rebuked Mr. Norris for taking a Hindu idol into Court.

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PATRIKA.

39. Referring to the question put by Mr. Ashmead Bartlett in Parliament regarding Lord Ripon, and the reply given by the Prime Minister, the same paper remarks that Lord Ripon has made the people of India more loyal to the British Government than they ever were. Though His Lordship has not yet succeeded in practically carrying out any of his great measures, yet his simplicity, his piety, his unselfish policy, his liberality, and his patience have won the hearts of the people of this country. But it cannot be said that he has no enemies. By his unselfish policy he has made the selfish official class his enemy. He has made those persons his enemies who, undertaking to govern this country according to the Queen's proclamation, set it aside at every step. By appointing Baboo Romesh Chunder Mitter to officiate as Chief Justice of the High Court, and by inaugurating the scheme of Local Self-Government, he incurred the hostility of the High Court Judges, of the Barristers, of the official class, and of those whose policy it is to tread the people of India

under foot. As soon as the Jurisdiction Bill was introduced, they lost all patience, all sense of shame : they grew mad, and began a tremendous agitation. But this Bill is, like the other measures of His Excellency, founded on justice ; and if the people of this country had made a counter-agitation, and raised louder outcries than those of the Anglo-Indians, no charge would have been brought against Lord Ripon in Parliament.

40. A correspondent of the same paper says that the people of this country should be grateful to Mr. Norris for bringing a Hindu idol to Court, and sending

Gratitude to Mr. Norris.

Surendra Nath to jail, inasmuch as his action has led to the following results :—(1) The zemindar and the ryot, the rich and the poor, the educated and the uneducated, the old and the young, have joined in a political agitation. (2) From the Himalayas to Cape Comorin, from the Indus to Tipperah, Hindus, Mussulmans, Jains, Buddhists, Sikhs, &c., forgetting their differences, are protesting with an unselfish heart against the dishonoring of a Hindu idol by taking it into Court. (3) All newspapers conducted by natives are fighting openly and fearlessly with the *Englishman*, &c. (4) The young, the old, and even the women are sympathising with Surendra Babu in prison. (5) The people of India, who never knew the meaning of the word *unity*, have become inspired with a feeling of unity, and are holding public meetings in different places and giving expression to their views. (6) The Anglo-Indians, who used to despise the people of this country, call them damned niggers, and kick them, have begun to fear them. The Judge on his judgment seat is always carefully guarded by sentries at the door. The Anglo-Indians dare not eat the food prepared by their native cooks. (7) The wise *Hindu Patriot*, who never ventures to speak to Europeans one word for the people of this country, who bows his head and apologises when he has to say anything against Europeans, even he is speaking a few words for the people of this country. (8) Even the mild Uryas, who are never excited by anything, are holding meetings to express their sympathy for Surendra Babu, and protest against the dishonor done to a Hindu idol by a Judge.

41. Another correspondent of the same paper says that Mr. Norris is now an object of pity, and that pity should be shown to him. "The strong fire of remorse

Mr. Norris an object of pity.

has made him restless. Always fearful, with a heart full of fear and suspicion, attended by guards, he goes out of his house, forced only by duty. He cannot eat by day and sleep at night : always passes his time with a heavy heart in fancied fear : always with a repentent heart is absorbed in sorrowing for his past deeds. It seems as if some one were beating close to his ear the drum of guilty oppression, as if the dreadful form of oppression were passing with lightning speed before his eyes, laughing a fierce laugh and dancing. In such terrible mental anguish Mr. Norris, lying day and night on the thorny lap of disquiet, with unclosed eyes, dreams fierce dreams, and sometimes starts in fear. In such danger there is none to console Mr. Norris, none to quiet him."

42. The *Bhārat Mihir*, of the 5th June, points out that during the Mahomedan period, owing to the luxury of the Moghuls, the arts and manufactures received

Decay of arts and manufactures.

an extraordinary development, and that they have decayed during the English period in this country. The weavers, the blacksmiths, &c., have been reduced to great distress. The people are dependent upon England for their wearing apparel, paper, pen, ink, knives, umbrellas, shoes, lucifer matches, printing presses, &c. Educated natives should do something to remedy this state of things. But the first necessity is the establishment of cloth-mills in this country.

ANANDA BAZAR
PATRIKA,
June 4th, 1883.

ANANDA BAZAR
PATRIKA.

BHARAT MIHIR,
June 5th, 1883.

BHARAT MIHIR.
June 5th, 1883.

43. The same paper contains an article on the Hon'ble Mr. Thompson The Lieutenant-Governor and Mr. and Mr. Gupta, of which the following is a translation :—
B. L. Gupta.

"It may be in the memory of our readers that, when last year Mr. Marsden, the Chief Police Magistrate of Calcutta, obtained three months' leave, Mr. Henderson, a new English Barrister, unknown to the public, was appointed to the post in supersession of the other competent Presidency Magistrate, Baboo Bihari Lal Gupta. The native newspapers strongly protested against this unreasonable action of the Bengal Government, and Mr. O'Donnell, in the House of Commons, referring to this unjust action, wanted an explanation from Mr. Cross, the Under-Secretary of State for India. Mr. Cross replied that, as Mr. Marsden took leave for a short period, for which it would be inconvenient to the public service to make any other arrangement, Mr. Henderson was appointed. It seemed from what he said that had Mr. Marsden taken leave for a long period, Baboo Bihari Lal Gupta would have been appointed to the post. Though at the time we were sorry at heart at this unjust action of Mr. Thompson, we made no objection to accept as true the cause assigned by Mr. Cross.

"In the beginning of last month Mr. Marsden applied for six months' leave at the time the Anglo-Indians were making a tremendous agitation in reference to the new Criminal Procedure Bill. Many believe that the present ruler of Bengal is one of the principal leaders of this class. First the application of Mr. Marsden for leave was granted. Shortly after, without any cause, he cancelled his leave. This sudden action on his part excited many kinds of suspicion, and the public came to believe that he had been specially requested to withdraw his application for leave, lest on his taking leave it should be necessary to appoint Baboo Bihari Lal Gupta to his post. Some time after this Mr. Marsden again took leave for one year and four months. On witnessing this sudden leave-taking on his part, our former conviction became confirmed. In fact it is difficult to understand why he first cancelled his leave, and why again, after a very short time, applied for leave. However, this time we had expected Bihari Baboo would be appointed to Mr. Marsden's post. But we did not know then that the ruler of Bengal was made of a different material. Mr. Thompson, treading on the head of justice, again appointed Mr. Henderson to the same post, in accordance with his own intentions. We have been disappointed at this unjust action on his part, but in this we have not the slightest cause for surprise. Without reviewing the system on which Mr. Thompson has been acting, it will be folly on the part of the people of Bengal to expect anything from him. Why, in supersession of Baboo Bihari Lal Gupta, this unknown Barrister has been appointed the Chief Presidency Magistrate, Mr. Thompson and his Government may know. But of this unjust measure no cause has been shown to the public. So far as we can understand, it seems to us that Bihari Baboo is a more competent person for this post than Mr. Henderson, for Bihari Baboo is a Barrister of longer standing than Mr. Henderson, and at the same time an able Civilian. He is performing the duties of his present post very satisfactorily. Notwithstanding all these qualifications, no doubt it was extremely unjust and improper to supersede him and appoint Mr. Henderson. That Mr. Thompson has by this acted very unjustly towards us it is needless to explain. Our late ruler, Mr. Eden, showed his liberality in such matters. It is unnecessary to say that during the absence on leave of Mr. Marsden, the then Presidency Magistrate, Mr. Amir Ali, did his work with very great ability. Had Mr. Thompson imitated the liberal action of Mr. Eden, he would not have been an object of complaint to all Bengalis.

"We are becoming more and more suspicious of Mr. Thompson's system of administration. It would be no exaggeration to say that there is no expectation of our receiving any benefit from him. Perhaps he has forgotten that he was appointed ruler of this province in order to govern Bengal and do good to the people of Bengal. Otherwise what can be the cause of so much neglect on his part of his duties towards this province? He is acting unjustly towards the people of Bengal at every step, and yet none can make him understand that he is responsible for his actions. We hope high-minded Lord Ripon will do a great good to the people of Bengal by inquiring into this unexpected conduct of Mr. Thompson, and by teaching him his duties. It is necessary for the people of Bengal to make a special agitation in order that such unjust treatment may not occur again. We are anxious to know what reply is given on this subject in Parliament this time."

BHARAT MIHIR,
June 5th, 1883.

44. The same paper refers to Mr. Stanhope's motion in Parliament for the reduction of Indian expenditure, and thinks that it may do some good to this country. The question of such reduction rises in times of famine and war; but as soon as such dangers pass away, the question is dropped. Commissions were appointed in England and India for the reduction of the Indian military expenditure, but the reason why their recommendations have not been acted upon cannot be easily understood. In no civilized country is the scale of pay allowed to the Civilians so high as in India. If the scale were lowered, there would be considerable saving every year. But such reduction is opposed to the interests of the ruling class, who can make a tremendous agitation. A man who proposes a lower scale of pay must therefore have considerable courage. India is not now the land of exile, which it once was to the Englishman. The Suez Canal and the electric telegraph have made India almost a neighbour of England. The maintenance of the former high scale of pay therefore raises doubts in the minds of the people as to the disinterestedness of their rulers.

45. Referring to the Local Self-Government Bill for the North-Western Provinces, the same paper remarks that in some respects it is better than the Bengal Self-Government Bill. There is no provision in the Bengal Bill for District Boards, the Hon'ble Mr. Macaulay and His Honor the Lieutenant-Governor being opposed to such Boards on the ground that they would destroy the prestige of Local Boards and interfere in local work. The Lieutenant-Governor of the North-Western Provinces has, however, perceived the necessity of establishing District Boards to give a unity of spirit to district administration; to attract educated and experienced men; and to prevent much waste of money and time which the establishment of several independent Boards in a district would lead to. Though Bengal is more advanced than the other provinces in education, &c., it is being left behind in the matter of self-government. The Central Board, which Mr. Thompson made the basis of the Bengal system of self-government, has been disallowed by the Secretary of State for India. The Bengal Self-Government Bill it would therefore be necessary to recast. By providing District Boards the ruler of Bengal may prepare the way for attracting educated men to the scheme of self-government. But such is now the attitude of Mr. Thompson that it is not easy to say this. As the writer has heard that Mr. Thompson is a man who has religious scruples, he asks His Honor, in the name of religion, not to deceive Bengal in the matter of self-government.

BHARAT MIHIR.

46. The following observations are extracted from the same paper:—
The ruler of Bengal, Mr. Thompson, is at every step forcing people to speak well of Sir Ashley Eden. His good name has not spread over the sky in Bengal.

BHARAT MIHIR.

Mr. Rivers Thompson.

Witnessing such actions as his allowing Mr. Lewis to remain long in Chittagong, appointing Mr. Henderson to Mr. Marsden's post, and permitting, without objection, Secretary Macgregor to be *Times'* correspondent, people have come to doubt whether he is fit for the throne of Bengal. All had expected that a native would be appointed in the place of Dr. Chundra. During Mr. Thompson's rule the expectations of Bengalis are not realized. Dr. McConnell, though occupying a lower position than many natives, has been appointed to the post. For a period of twenty years natives held this post with credit. There were also many natives above Dr. McConnell. Why did then Mr. Thompson appoint him to this post in disregard of their claims? Those alone can understand this mystery who have understood the mystery of appointing Mr. Henderson to Mr. Marsden's post in disregard of the claims of Mr. Gupta.

BHARAT MIHIB,
June 5th, 1883.

47. The same paper makes the following remarks on the administration of the Arms Act in Mymensing:—

The Arms Act in Mymensing. Rigorous laws, rigorously administered, become unbearable to the people. The Arms Act is a dreadful thing in Bengal. In the wild regions of Mymensing it is still more dreadful. Mr. Waller, the present Magistrate, has from the first assumed a rigorous attitude in respect to this Act. He has refused to grant licenses to many persons, and many on observing his attitude have not applied for it. Those who made the application did not all of them get the license in time. On the other hand, 300 matchlocks were heaped up in the office of the Magistrate and destroyed with iron bars. This paper wrote long ago that it could not praise the administrative policy of the Magistrate, who wished to preserve peace by not issuing any license for firearms. It cannot understand why the Magistrate is so severe towards firearms in a district so inoffensive as Mymensing. Perhaps he has been alarmed at the disputes between landlords and tenants.

BHARAT MIHIB.

48. The same paper notices that Moulvi Hamiduddin is becoming day by day more influential among the ryots. The Editor advises him so to act

Ryots in Mymensing. that disputes between landlords and tenants, instead of increasing, may gradually decrease. He should clearly explain to the ryots that he has no power to pass any laws, and that Government is not enacting any law to lower the present rates of rent.

BURDWAN SANJIVANI,
June 5th, 1883.

49. The *Burdwan Sanjivani*, of the 5th June, contains an article on Major Baring, in which the writer makes observations similar to those noticed before.

PRAJA BANDHU,
June 5th, 1883.

Major Baring.

50. The *Prajá Bandhu*, of the 5th June, makes similar observations on the same subject.

PRATINIDHI,
June 7th, 1883.

Deportation of Dr. Aghor Nath Chatterjee.

51. Referring to the telegrams received from Secundrabad about the deportation of Dr. Aghor Nath Chatterjee,

the *Pratinidhi*, of the 7th June, observes:—What has since transpired about the deportation affair does not at all correspond with the story given in the telegraphic summary. The Editor has come to know that Dr. Aghor Nath was evidently treated with harshness. At the time of his departure the doctor was not even allowed to see his wife, who was suffering from illness, and his children. Now, what does this harshness mean? Has the country become Mugh's Mulluk (the scene of anarchy and confusion)? The writer hopes that the Government of India will inquire into the facts of the case and do justice to Aghor Babu.

PRATINIDHI.

52. The same paper is glad to notice that Mr. R. C. Dutt,

Mr. R. C. Dutt, Officiating Magistrate-Collector of Backergunge.

the Officiating Magistrate-Collector of Backergunge, has won the regard of the local public and officers under

him ; both covenanted and uncovenanted are all satisfied with him for his gentle behaviour and his method of getting through official business. The Editor does not know how many English Magistrates have been fortunate enough to command such universal respect. Yet Mr. Thompson does not see the propriety of Mr. Ilbert's Jurisdiction Bill.

53. Referring to the statement made by the *Pioneer* Newspaper that Government has done wrong in restoring the liberty of the Native Press, the same paper observes :—To flatter the officers of Govern-

The *Pioneer* Newspaper and the Native Press.

PRATINIDHI,
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ment, and to show hostile feelings towards the native, have all along been the leading characteristics of the *Pioneer*. At this juncture, however, the paper cannot labour for both these objects. Consequently it has raised its voice against Government. It is, however, to be hoped that Government will give no hearing to its idle talk.

54. Referring to the rejection of the proposal to create a Central Board, the same paper observes that this result is not to be regretted. Without the creation of

Local Self-Government.

District Boards a Central Board, even if it had met with the approval of the India Council, would have been useless. But it is clear that some supervising agency like the Central Board is necessary for the inspection of the Self-Government Boards. It is likely that this duty and inspection will fall on District Magistrates. The India Council has disallowed the proposal to establish a Central Board on economical grounds. Let not our present ruler of Bengal stand against the future prosperity of the country by vesting District Magistrates with the power of inspecting Local Self-Government Boards. The Editor earnestly prays for the creation of District Boards.

PRATINIDHI.

55. Referring to the working of the scheme of Local Government in different provinces of British India, the same paper is sorry that Bengal, though the foremost of all British Indian provinces in

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Local Self-Government and the Lieutenant-Governor of Bengal.

Western knowledge and education, should still be excluded from the benefits of the new scheme. His Honor's visits to different parts of Bengal with the object of determining what places were fit for Local Self-Government excited hope in every breast. But hope deferred makes the heart sick. The Lieutenant-Governor will remember that his future will depend on the introduction of the noble scheme of self-government.

56. The same paper makes the following remarks on the Lieutenant-Governor of Bengal :—The day on which

PRATINIDHI.

The Lieutenant-Governor of Bengal.

Mr. Thompson ascended the throne at Belvedere was a day of joy and excitement with us. We thought that the noble and virtuous Lord Ripon had found a worthy assistant in Mr. Thompson. The hopes that arose in our breasts and made us happy, the expectation that His Honor would support the Jurisdiction Bill, and introduce without delay the scheme of Local Self-Government in Bengal, all proved in a short time as deceitful as the mirage. What choice Lieutenant-Governor has fallen to our lot! The newspapers and the people of Bengal are always finding fault with the actions of His Honor. But, like the snake, disregarding charms and medicines, the Lieutenant-Governor gives no heed to them. How long will he continue to vomit poison in this manner?

57. In the course of a poem published in the same paper, the writer calls on his countrymen to weep for the fate of the prisoner Surendra Nath Banerjee, so that England, and indeed the whole universe, may come to know the high-handedness

PRATINIDHI,

A poem on the imprisonment of Baboo Surendra Nath Banerjee.

shewn by the Judges. The writer further observes that the offence committed by Surendra Nath was similar to that committed by Mr. Taylor, who was discharged after trial. While the law and the court remain the same, it is not easy to see why this distinction is made in the present instance. Surendra Nath's apology was considered insufficient because the Judges were determined to have him punished.

PURUSOTTAM
PATRIKA,
May 21st, 1883.

58. The *Purusottam Patriká*, of the 21st May, writes the following:—"We hear that telephonic communication has been established between Cuttack and Hukitola. Will it not be better to join Khoorda with Cuttack by the same means? This will cost Government only Rs. 200. There is already telegraphic communication between the two stations, and two additional machines are all that is required to establish the telephonic communication. Though the undertaking will not bring much profit, the fact that Khoorda is a Government khas mehal makes the proposed measure desirable, the more so as the cost will be small. The management of the work may be safely entrusted to the local post-master, who may be allowed a certain commission on fee proceeds. We hope our new Collector and the Commissioner will take the proposal into their favourable consideration.

[Native Editors in Orissa are expressing great sympathy with Babu Surendra Nath Banerjee, and Uriya newspapers are so exclusively taken up with the subject that there is hardly anything else worth translating from them.]

RAJKRISHNA MUKHOPADHYAYA, M.A. & B.L.,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 9th June 1883.